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The Originals of Rebellion: Or, the Ends of Separation.

A

SERMON

PREACHED

On the Thirtieth of *January*, 1682.

IN THE

PARISH-CHURCH

OF

GREAT-YARMOUTH.

By *Luke Milbourne*, Curate there.

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The Original of Tradition: Or, the Tradition of Separation.

For the Right Honourable

ROBERT

Earl of *Yarmouth*, Lord Lieutenant of His Majesties County of *Norfolk*.

Right Honourable,

'*TIS not the Excellence of the Discourse but its Honest Design that emboldens the Author to Prefix Your Name to it. The Death of* Charles *the First (of ever blessed memory) was too Cruel a Blow to these Nations not to be seriously Lamented. The Doctrines in those days Preach'd, and now Reviv'd to encourage Schism, Faction and Rebellion, too Hellish not to be oppos'd by all who have any sense of Christianity, to Condole the one, and to stay the Progress of the other, this Sermon was Preacht : what its success may be I know not, but if it serve to undeceive any who have*

been seduced from their Duties to their Prince, or their Church-Governours, my good Intentions will be highly recompensed. Your Honour who is so Eminent an Assertor of Majesty, and the Religion of the Church of England *as by Law Established, has obliged your self, in some measure, to Protect the meanest Person who sincerely intends the same thing, Among whom I hope Your Honours Charity will place me, and on that Account favourably Patronize the mean endeavour of*

My Lord,

Your Honours most obliged,

most Humble and most

Faithful Servant,

L. M.

ACTS xxix. Verſ. 8.

While he Anſwered for himſelf, neither againſt the Law of the Jews, *neither againſt the Temple, nor yet againſt* Cæſar, *have I offended any thing at all.*

ST. *Paul*, after ſome years abſence, returning again into his Native Countrey, found the *malice of the* Jews, who neither would *embrace the Goſpel themſelves, nor ſuffer the Gentiles to be partakers of it*, ſtrong and active as poſſible to his Ruin: his turning his Back upon them in ſo *publick a manner*, Acts xiii. 46. And his care to deliver to all Churches of the *Gentiles*, *the Decrees of the Council of* Jeruſalem, *Acts* xvi. 4. had fill'd 'em with ſo *inveterate prejudices againſt him*, that altho' *in Compliance with them*, he himſelf ſubmitted at his return *to the Ceremonies* in the moſt ſolemn way, yet they ſurprize him in *that very Action, and in the Temple it ſelf* with ſuch Clamour and Violence, that had not the chief Captain of the *Roman* Garriſon, then in *Jeruſalem*, interpos'd and with his Soldiers over-aw'd 'em, they had ſoon diſpatch'd *their formidable Enemy*. He, the faithful ſervant of Almighty God, found *more favour and juſtice* from the hands of *Claudius Lyſias* an *inferior Commander*, from *Covetous* Felix, *and too Popular* Feſtus, tho' ſtrangers to true Religion, than he could from his own Countrey-men, Gods peculiar People, who boaſted themſelves of their Zeal for the

Name and Commands of the ſame Divinity he Preach'd, the *Jews* proſecuted him with their virulent and improbable ſlanders, and their deſperate and bloody *Aſſociations*, while *Heathens*, perſons of a very *Moderate Vertue*, gave him Protection and Security. Nor could all St. *Paul*'s ſacred Eloquence, the dictates of the everlaſting Spirit, quell *their Fanatick Rage*; nor his baffling their abſurd Accuſations, in ſpite of their Mercenary Orator's Aſſiſtance, allay *their Malice*; tho' he could prevail upon King *Agrippa* ſo far as to perſwade him *almoſt to be a Chriſtian*, and upon *Feſtus* the *Roman* Goverour to pronounce him *Innocent*, and not to have merited any reſtraint *but for his Appeal to Cæſar*, Acts xxvi. 28. 31, 32.

Feſtus indeed gave the *Jews* all the advantage imaginable againſt St. *Paul*, had they had any proof of what they Accuſe him for: he invited the ableſt of 'em to go down with him from *Jeruſalem* to *Cæſarea*, where the Apoſtle was Priſoner, and there to Accuſe him if there were any Wickedneſs in him, *verſ.* 5. of this Chapter, he makes no long delays, but, after a ſhort time, ſits in the judgment Seat, and commands *Paul* to be brought to the face of his Accuſers; who ſtanding round about him, ſtrove to render him as black as they could: they laid many and grievous Complaints againſt him, but, alaſs! they were clog'd with an unhappy circumſtance, for of all the Crimes they impeach'd him, they could not prove one, *v.* 6, 7. And *Paul* Anſwer'd their Charge with a more *probable*

Plea

Plea for himſelf, *That neither againſt the Law of the* Jews, *nor againſt the Temple, nor yet againſt* Cæſar *had he offended any thing at all*, that is, *That he had neither tranſgreſſed thoſe ſetled Laws whereby the Government of their Nation was regulated in temporal Affairs, nor had he ſlighted, vilified or made any Schiſm in their Religion, nor had he deſpiſed or profaned that magnificent Temple, built and dedicated among them to the Worſhip and Honour of the true God; neither yet had he enter'd into any Plots, Confederacies, or Aſſociations againſt the Perſon or Government of the* Roman *Emperour; their then Lawful and Undoubted Sovereign, nor refuſed Obedience to his Laws, nor Rebelled againſt him.*

This *Apology* which S. *Paul* makes for himſelf, ſeems little agreeable to the Practice of thoſe *blood-thirſty Saints*, whoſe *Barbarous Piety* broke the *Church of* England to pieces, *profaned* all the Houſes of God in the Land, *overturned* all Laws of God and Man; and *dip'd* their cruel hands in the *Sacred Blood of their Lawful Prince, the Lords Anointed*: A Crime of ſo horrid a Complexion, as (tho too true ſome few years ſince) was beyond all the *Ideas of Impiety* in the former, and will be almoſt too great to obtain *Credit* in all future Ages. If I be an Offender, if I have really contracted that Guilt which the *Jews* pretend only to proſecute in me with ſo much zeal and eagerneſs, if I have committed any thing worthy of Death (and *Sins* againſt *juſt Laws, pure Religion*, and *Lawfully acquired Sove-*

reignty

reignty are truly ſuch) if I have done any ſuch thing, ſays our great Apoſtle, I refuſe not to dye. Death is juſtly due to ſuch Criminals; and tho' perhaps Humane Juſtice may overſee ſome of the foulеſt actions, Divine Vengeance is guided by an All-ſeeing Eye, and ſooner or later will give them their juſt Reward: So far was he from *excuſing*, and much farther from *glorying* in ſuch curſed Actions. Nay, he was willing in his caſe to *Appeal* to the Juſtice of *Ceſar*, where the *Murderer of his Father* would ſcarce have expected *Pardon*, from whoſe Preſence our great *Patriots* labour'd to fly as far as they could.

From the *Accuſation of the Jews*, (which of what nature it was we may conjecture from the Speech of *Tertullus* ch. 24. and from St. *Paul*'s Defence,) we may learn what are the Beginnings, what the Encreaſe, and what the End of Troubles and Diſorders in a Church or State. The *Jews* had a great Veneration for the Temple of God and thoſe Laws by which the Worſhip of God in that Temple were Regulated, thoſe Rites and Ceremonies which attended their Religious Conſtitutions, they juſtly condemn St. *Paul*, had he been guilty, of *profaning* their Temple, *preaching* down their *Ceremonies*, *and breaking* thoſe Rules delivered to them by God himſelf: *He* anſwers for *himſelf* that againſt their *Temple*, againſt their *Religion* he had committed no offence. They accuſe him *as a Peſtilent fellow, a mover of Sedition among all the Jews throughout the world*, ſo a breaker of their

Country

Countrey Statutes, and their Politicks, having had the Sanction of Almighty God himſelf (for what Nation was there ſo great, who had God ſo nigh unto them, and what ſo great that had Statutes and Judgments ſo Righteous, as that Law which *Moſes* in the Name of God ſet before them, *Deut.* 4. 7, 8.) if it were true, they had reaſon for their Impeaching him, Impunity giving the greateſt encouragement to Factious Spirits. He replyes that he had not *offended* againſt *the Law of the Jews*; *His enemies* taking the two former Articles for granted, make their Third a neceſſary and rational Inference from them, that he was an *Enemy to Ceſar*, and ſo whoſoever was a mover of *Sedition or Diviſion* among his *Subjects* muſt unavoidably be. But the Apoſtle by taking his Innocence in the former reſpects to be *evident and granted*, there being no tolerable Proof offered to the Contrary from thence (yet *more juſtly*) concludes that neither againſt *Ceſar* had he offended any thing at all. The *Jewiſh* Accuſation then amounts to this, *Where Eccleſiaſtical Injunctions are broken, there the breach of Laws Temporal is a preſent Protection, and Rebellion againſt the Law-maker the Sovereign, ſuppoſed a more laſting ſecurity*; and this Politick Axiome they apply to the Priſoner. St. *Paul* acknowledges *the truth of that Propoſition*, but denies the *Application*, tho' they had aſſerted what was true in it ſelf; yet their Aſſertion could not reach him, tho' he inſinuates at the ſame time that nothing but an *Univerſal*

ſal Innocence, could be a ſufficient Defence againſt ſuch *an Accuſation*, having ſuch a *Preſident* as this, I ſhall endeavour from hence to evidence that *indiſſoluble Connexion* there is between theſe *Crimes*, which St. *Paul* ſo induſtriouſly in the Text and elſewhere Vindicates himſelf from, or *that a Contempt and breach of Laws Eccleſiaſtical, introduces conſequentially the Contempt and breach of Laws Temporal, and that Rebellion againſt the Lawful Supreme Powers*, which what ſucceſs it may ſometimes have, this days ſad Solemnity ſufficiently informs us; and

1. Let us duly conſider the Treſpaſſes committed againſt the *orders* of a true Church, thoſe *Canons and Rules* appointed for its better *Government*, which Treſpaſſes ſoon break out into endleſs *Schiſms and Separations*.

That there is indeed ſome ſuch thing neceſſary as *Eccleſiaſtical Polity* for the Government of the whole Body of Religious Profeſſors within ſuch or ſuch a diſtrict, is acknowledg'd by the expreſs *Conſent* or open *Practice* of all Churches whatſoever; and the end preſcrib'd to all Religion whether true or falſe being *the Honour of the Supreme Being, and the ſecuring a perfect and ſubſtantial Happineſs to Man, all Eccleſiaſtical Conſtitutions*, according to the various Capacities of Mens underſtandings are adapted to that end, all concurring as much as poſſible with that *Apoſtolical Canon, that all things ſhould be done to Edifying*, 1 *Cor.* 14. 26. that is, that all Particulars or Circum-

Circumſtances whatſoever may be ſo contriv'd, all Laws ſo framed, as to confirm and ſtrengthen as well as inſtruct the Profeſſors of ſuch a Religion, in thoſe principles which the firſt Advancers of that Religion endeavour to inculcate into their Followers as moſt directly tending, according to their beſt apprehenſions, to thoſe great ends before named. Thus whatſoever God preſcrib'd in the Government of the *Judaic Church*, all thoſe *Ceremonial Appendages* of it aim'd at this, to make the *Natural Jews* or thoſe Proſelyted to them, to have a due reſpect and Honour to that *Religion* he had ſetled among them, to acknowledge the infinite wiſdom, goodneſs and abſolute Dominion of God to and over them; that ſo they, ſenſible of the difference between God's wiſdom and their own, and of his favour to them in condeſcending to be their *Law-maker and Counſellor*, might acquieſce in his Commands, and ſtudy *to act and live* accordingly. In the ſame manner that *infamous Impoſtor Mahomet*, contriving a motley Religion, ſuch a Hotchpotch of Fooleries as beſt might ſuit to the variable tempers of Men, for the more ſure *irradicating* it into their minds, gave ſuch Laws to his deluded Diſciples, that a due Obedience to them muſt of neceſſity make their *Errors* the more *inveterate*, and poſſeſs them with an *invincible Bigottry* for that Religion by which alone they hoped to attain to their truly *ridiculous Paradiſe*.

If we take a view of the Church of *Rome* and

that *adulterated Religion* it holds forth, we find its Canons and Conſtitutions very numerous and always encreaſing conſiderably with thoſe new *Superſtitions* invented and entertain'd by it. And as that Church lays a great deal of weight upon that *ſtraw and ſtubble* which they have raiſed upon the more excellent and ſolid foundation of the Goſpel, as it recommends all its Superſtitious and Idolatrous Innovations to its Members as the beſt and moſt ready means for the gaining everlaſting Salvation; ſo that prodigious heap of Ceremonies, with which its Divine Worſhip is encumbred, far more than ever the *Jewiſh* Church was before, are employ'd to make their *Novelties* the more *valuable*, and that large Body of the *Canon Law* there receiv'd as the *ſtandard of Eccleſiaſtical government*, obliges all Perſons in that Communion to ſuch a method of Practice, as cannot but agree with, and gradually inſtill, ſuch Principles into their minds, as may make them exactly conformable to even the groſſeſt Errors which may be impoſed upon them, under the notion of aſſiſtances to Heaven.

Let us but conſider the Caſe of thoſe great diſturbers *of the Peace of the Church of England* in the Days of Queen *Elizabeth*, when they had pickt what faults they could with the publick and Authentick Conſtitution of its Government, when they call'd aloud for greater Purity in *Religious Ordinances*, and a more thorough *Reformation*, to that end they

they were very active to contrive a form of *Diſcipline*, which they call'd the *Diſcipline of Jeſus Chriſt*, which all who were true Profeſſors were to ſubmit themſelves to: which Diſcipline was of ſuch a Nature, as that the deeper impreſſion it made upon the minds of Men, the more violent prejudices would it fill them with againſt the Orders of our Church *as by Law eſtabliſht*, the more *inflexible* would it make them to all motions to quietneſs and ſubmiſſion, the more cloſely would it knit and unite them in one ſociety, and all under the plauſible pretence of *pleaſing God* and ſecuring their own *Happineſs* the better.

And the wretched *Succeſſors* of that unhappy *anceſtry*, in the times of our late Troubles, when they had by their treacherous practices Confounded all things Sacred and Civil, and had ſetled themſelves in the Supreme Power among us, for the ſupport and defence of themſelves were neceſſitated to make a *Directory* for the worſhip of God, and to endeavour the ſettlement of a *Claſſical Presbytery*, for the due Execution of ſuch Laws as ſhould be neceſſary for the eſtabliſhment of their *Confuſed Church*; and the *Independents or Congregational Men* where they bear the Sway, as in *New England*, are forced to ſettle certain rules of government in their Churches, nay the *Quakers* themſelves are not without ſome Methods of Policy in their *Conventicles*. All theſe, agreeing as far as poſſible with thoſe fond and *Sceptical principles* the ſeveral Factions have ſtudied

died to advance; and to do thus, in the ſenſe of all thoſe I have inſtanc'd in, is to do what *tends in their ſeveral ways to Edification:* and indeed this courſe ſeems agreeable to *Natural Prudence* tho' we had no *Divine Command* for it.

This then being a Method ſo univerſally agreed to, it ſeems very obvious, that a *breach* made upon it, muſt neceſſarily tend to the *diſſolution* of that *Society* whereſoever it is admitted; and yet a nicety or *tenderneſs of Conſcience*, as it is abuſively called, is as good a Plea for allowance of ſuch a breach in one Church or Religious Society, as in another. He who has *ſcruples* againſt the *Jewiſh* Church-Laws, may have ſcruples too againſt *Mahometiſm*, againſt *Popery*, againſt *Presbytery*, *Independency*, nay, againſt *all the Religion in the World*, if a *pretence to ſuch a tenderneſs and ſcrupuloſity be enough to looſe every Bond, and to break every Yoak*; and it muſt needs procure *Contempt* to the *beſt and pureſt Religion*, if it be not thought worth the while to oblige men by all juſt ways to thoſe Laws whereby it is guided and eſtabliſhed. When *Sects and Hereſies* were permitted among the *Jews* notwithſtanding the *Fundamental Conſtitutions* of their Church, the ſolid Doctrines of Truth delivered to them by the Divinely inſpired Prophets, dwindled away into nice and uſeleſs Speculations, obſcure gloſſes and uncertain and Heretical Traditions: Sincere Piety gave place to the tranſitory flaſhes of Hypocriſie, and Inteſtine Broils and Diviſions,

Diviſions, in the Heat of which God's Honour was forgotten, contributed largely to the utter ruine and ſubverſion of their Nation; which was indeed no wonder, Vengeance commonly taking place where *Faith* is baniſh'd; and ſo low was *that* grown among them, that a poor *Proſelyted Centurion* expreſt more of Faith to our *Saviour* than he could find in *Iſrael*, *Matth.* 8. 10. And ſince the time that the Followers of *Mahomet* gave way to new Prophets and Expoſitors of the Originals of their Profeſſion, their zeal is extremely abated, and much of that debauchery and irreligion, which the *very Alcoran* forbad, has gotten ground and favour among them, and the *Papacy* has loſt as much almoſt of its power and Intereſt in theſe parts of the World by the *relaxation of its Diſcipline and Indulgence to Contradictory Doctrines and Practices*, as it has gain'd by all its Legendary Miracles and new-fangled Arts and Stratagems, aſſiſted with the extraordinary activity of its moſt zealous Agents and Emiſſaries.

Thus *Puritaniſm* in our Fore-fathers days, through its ineffectual attempts to ſettle the *Holy Diſcipline*, prepared the way to *Browniſm and ſeparation*; a little looſening the Golden Reins of Government in the Church of *England*, gave entrance and encreaſe to *ſuper-Puritanical Presbytery*; and that, not being ſufficiently guarded by *Directories and Ordinances*, introduced *Independency*, *Quakeriſm*, *Familiſm*, *Libertiniſm*, and all the Sects and Hereſies, and more than

ever

ever the Chriſtian World had been acquainted with before.

When Humane *Politiques* firſt took place, and men united themſelves into regular Bodies, it was preſently found that the wiſeſt and moſt rational Laws could not reſtrain the extravagancies of the multitude, unleſs ſome *penalties* were annexed and a Power ſetled in ſome particular perſons to execute thoſe penalties upon *offenders*; the ſame was prov'd true in Religious affairs alſo; for though the ground and reaſon of all commanded or forbidden was never ſo plain and notorious, yet Corrupt Man was ungovernable by pure *Reaſon and wiſdom*; ſo that ſome puniſhments were as neceſſary among Eccleſiaſtical as among Civil Criminals; and this neceſſity has always made a neceſſary Connexion between the *Temporal and Spiritual Laws*, that one might be Aſſiſtant to the other; that Religion might oblige men obedience to the Civil Powers, and Corporal puniſhments compel them to ſubmiſſion to the Church. Thus God himſelf in the *Jewiſh* Government joyns the Judge and the Prieſt together, *Deut.* 17. 8,---13. *If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, being matters of Controverſy within the gates, then thou ſhalt ariſe and get thee up into the place which the Lord thy God ſhall chuſe, & thou ſhalt come unto the Prieſts the Levites and unto the Judge that ſhall be in thoſe days, and enquire, and they ſhall ſhew thee the ſentence of judgment,*

ment and the Man that will do preſumptuouſly and will not hearken unto the Prieſt, that ſtandeth to miniſter there before the Lord thy God, or unto the Judge, even that man ſhall dye and thou ſhalt put away the evil from Iſrael, and when the Law was compleated by *Moſes*, we are told that he wrote this Law and delivered it unto the *Prieſts, the Sons of Levi, which bare the Ark of the Covenant of the Lord, and to all the Elders, i. e.* the Princes and Civil governors of *Iſrael, Deut.* 31. 9. ſo making the Prieſts and the Princes joynt Commiſſioners in the encouraging *moral vertue and devotion*, and in repreſſing *irregularity and diſobedience*, and though the ſentence of *Excommunication* denounced only by the *Paſtors and Governours of the Church* be really the moſt dreadful of all others, yet ſo much quicker generally is Man's ſenſe of bodily than of ſpiritual pain or danger, that the *Temporal Magiſtrate* is frequently forced, for the keeping Men in the better aw, to make the Execution of *National Laws*, the beſt evidence of the inconveniences attending of the *Anathema's of the Church*; thoſe who are willing enough to quit for ever *God's ſervice*, being very loath to loſe the ſmalleſt *temporal Revenue or Privelege.*

This mutual Aſſiſtance which Civil and Eccleſiaſtical Laws give to one another, has at all times been found of ſo good effect for the keeping Men in due bounds of ſobriety and obedience, that ſo ſoon as there were any *Chriſtian Princes*, they preſently ſet

the *Seal of their Authority* to the *Canons and Rules* made by Church Governors for the uſe of Chriſtians: So the *Imperial conſtitutions* gave ſecurity to *Eccleſiaſtical Juriſdiction*, that men might know there was a *Coerſive Authority* inveſted in their ſpiritual Superiors, and that ſuch a one, as from which there could lye no advantageous *appeal*; and on the other Hand *Church Cenſures* gave a ſtrong confirmation to *Imperial Sanctions*, evidencing the Conſiſtency of *Supreme Dominion and the power of Sword with the fundamentals of Chriſtianity*, from which to the great ſatisfaction of temporal Princes, it muſt notoriouſly appear that no *Inſurrection*, *Conſpiracy*, *Rebellion*, or the like, could be commenced for *Conſcience-ſake*, but that Conſcience indeed under the Conduct of the Divine Law, would oblige men to fidelity and ſubjection to their Rulers, *not only to the good and gentle but alſo to the froward*, and hence it is that tho' there be a power inherent in the Fathers of this Church of ours and that deriv'd from *Chriſt* himſelf, by which they may *Anathematize Sinners* and ſuſpend unworthy perſons from *Church Communion*, or admit Converts to it; yet their Government is made the more eaſie and ſucceſsful, by having the favour of our National Statutes the Common Laws of the Realm; by which while they meddle only with ſuch things as are under their Cogniſance, they are protected from the malice and Revenge *of Atheiſtical and unreaſonable men.*

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Had the Apoſtles been bleſt with the ſame Aſſiſtance, it is no doubt but the Goſpel might have made at leaſt more *ſeeming Converts* to it; the power of working Miracles, the ſtriking of guilty perſons dead with a word, as in the caſe of *Ananias* and *Sapphira*, did indeed in ſome meaſure *ſupply* that want and yet even then, much more in the time of the *next Succeſſors*, whoſoever thought himſelf not honour'd according to his merit, could make a defection from the Church and contrive and propagate *Hereſies* to ruine that Church, if poſſible, which had *rejected them*; of which *Simon Magus* was a remarkable inſtance, or if any were excommunicated for the fouleſt Crimes, they could but turn Heathens again, and in revenge uſe their intereſt to raiſe a *perſecution* againſt or to *blaſpheme Chriſtianity*, and all this without any fear of being puniſh'd by the Civil Magiſtrate. But tho' *men* had then thoſe ways of evading puniſhment for the preſent, that ſubtilty was no *alleviation* but an *aggravation* of their Sin: and though upon a Church-Cenſure denounc'd againſt them, they flew in the face of their Cenſurers in *confidence of their impunity*, thoſe firſt and Maſter-builders of the Church were not ſo frighted from their duties, well knowing that tho' they eſcaped here, they would find the dreadful weight of a juſtly inflicted *Anathema* hereafter.

But from a tranſgreſſion of theſe Rules of Church Polity innumerable Sins take their original, the pre-

cepts of Chriſtianity are ſevere and mortifying, and corrupt men are loath to be *compell'd* to take ſuch pains for Heaven, which makes them oppoſe and vilify ſuch Sanctions with the utmoſt vigour, and reſolve frequently never to ſubmit to them unleſs *upon their own terms*, which gives ground for *ſeparation*. So the *bruitiſh Gnoſticks* of old, cavill'd at the imperfection and impunity of *Church Diſcipline* even in the Apoſtles time, and under pretence of greater Holineſs and knowledge, receded from the faithful Believers; and what *ſeminaries* of filth and impiety their Conventicles prov'd upon it, Church Hiſtory ſufficiently informs us. Upon the ſame reaſons have all thoſe *Schiſms* in the ſeveral Ages of the Church been made; when the ſeverity of Diſcipline pinch'd them, they have cried out for want of it, and under that pretext have made a ſhift to live without any at all. Nor can we in this preſent Age upon the ſtrickeſt Enquiry, find more looſeneſs, falſhood, ſelfiſhneſs, or uncharitableneſs among any people whatſoever, than among thoſe, who upon *pretence of Conſcience*, make *fractures* in the Church of God; nor can that pretence extenuate the *Sin of Separation*, unleſs one Sin, be the beſt Argument to excuſe another by, or an *Error in Opinion* the beſt plea for an *Error in Practice*; and the Doctrine and Diſcipline of our Church being both built upon the foundation of the Prophets and Apoſtles, *Jeſus Chriſt* himſelf being the chief Corner-ſtone, it can appear

appear ſtrange to none, if they reſpect one another, and concur to the building up and confirming men in their moſt holy Faith; nor can any wonder at our Churches cenſuring thoſe perſons, who can no way prove any *Divine Command* evacuated by her Laws, nor ſhew any thing derogatory in its Conſtitution from the *Honour of God*, and that reverence due to *his Sacred Word*, nor find any impediment in its tendries to that *Spirit and Truth* requir'd in the worſhip of God, and yet with an empty cry againſt it of Popery and Superſtition, to which It of all other Churches is the moſt irreconcileable Enemy, divide themſelves from its Communion, labour night and day to enlarge that diviſion, encourage obſtinacy in that practice from the *Pulpit and from the Preſs* by the blackeſt Calumnies the Devil can ſuggeſt againſt its *Members*, *Paſtors and Governours*, as if it were of the eſſence of *true Proteſtant Religion*, as well as that of the *Jeſuits*, *to lye ſtoutly*, *that ſomewhat may ſtick to their purpoſe*. St. *Paul*'s practice was not ſuch, the *Jewiſh* worſhip and Doctrine was Corrupted indeed, and he endeavoured to reform them according to the appointment of the Saviour: but he repreſents them not worſe than they were, by fictitious Stories, he ſow'd no diviſions among them; nay, we find not that among them he endeavour'd to perſwade any to reject the Ceremonial Law of *Moſes*, though he would not admit of it among the Converted *Gentiles*; *nor againſt their Temple did he*

commit

commit any offence whatſoever; and if it be alledged that he preach'd againſt their Commands and in private, the Objection anſwers it ſelf; they would not give way to *Chriſts Doctrine*, therefore *Paul* and the reſt of the Apoſtles muſt preach, or the World muſt ſtill have continued in Darkneſs: but we preach *Chriſt* and him Crucified as well as the Objectors, we hope to be ſav'd by his Merits and Mediation as well as they, we forbid them not to ſpeak in *the name of Chriſt* when they are lawfully called to it; but we forbid them to Preach up their own fancies and ill-grounded opinions, to fill mens heads with uſeleſs, idle and confounding ſcruples, to inſtil a *Phariſaical pride and uncharitableneſs in* the minds of weak, but well meaning Chriſtians; and here the Civil Power ſtrikes in with the Prohibition, and they incur the Penalties of the *National Laws*, who employ themſelves ſo: thoſe are to us, as the Rabbins ſay the *Maſorah* is to the *Moſaic Law*, the Hedge and fence of our Church power; which keep *the wild Boars*, *the Wolves and Foxes* from breaking in upon us, and happy ſure are we to whom God has given ſuch *Nurſing Fathers and Nurſing Mothers*, who have that care to protect from growing and encroaching Enemies. But *Hinc illæ Lacrymæ*, hence all thoſe tears, thoſe ſad complaints of *perſecution*, were but the Cherubins and flaming Sword the Government and Laws remov'd from the gates of our Paradiſe. How ſoon would our *Enthuſiaſtick* and *Tender-Conſcienced* Saints ruſh into

into all places of Power and Profit, ſeize the Tree of Life it ſelf, and once more glut themſelves with the *Blood of the Slain.* But now, alas! the edge of that fatal Sword is turned upon them every way, the Garden of God is not to be rooted up by them; other Arts therefore muſt be tryed, *embroil the State and Church diſorders ſhall eſcape unpuniſhment*; and this hint brings me to the next degree of wickedneſs, which the Apoſtle in the Text purges himſelf from, *i.e.*

2. From any offence committed againſt the *Law of the Jews*, thoſe Politics whereby their State was governed, the natural Conſequence of troubling and dividing the Church; the *Gnoſticks* the Spawn of *Simon Magus*, were the firſt Hereticks that Broke the peace of the Church, and the firſt pretenders to Chriſtianity that appear'd in oppoſition to the *Cæſarean Laws*, engaging even in *Rebellions* contrary to that Doctrine they profeſt to own. Nor did thoſe *zealots* among the *Jews* who thought the reſt of their own Nation too impure for their Society, tranſgreſs leſs when they ſent for the *Edomites* to aſſiſt them in ruining their Native Country and oppreſſing thoſe who were better than themſelves, and how frequently the *Edicts of Chriſtian Emperours* were ſlighted by the *Arrians*, *Eutychians*, *Donatiſts*, and other Hereticks and Schiſmaticks, we may learn from the moſt Authentick writers of Church Hiſtory, and indeed this Crime ſeems inevitable where the former is admitted; ſince thoſe who ſeparate from others on-

on account of *purer adminiſtrations*, and ſo make a *Schiſm* in the Church, muſt of neceſſity hold *meetings* of their own *Aſſociates*, to make a ſhow of Divine worſhip and ſo break *the Edicts of the State.*

It is plain that *Unity* in the Church and State, both carrying on the ſame *good deſign*, muſt needs be the moſt happy and deſirable thing in the World; but if every one be permitted to act according to his own apprehenſion in the one, it muſt unqueſtionably produce confuſion and have a fatal influence on the other. Thus if a man be permitted to ſeparate from the Church of God, and to enjoy his own way *quietly* in that ſtate of *ſeparation*, if he believe the end of Church Diſcipline and Laws generally to be the good of his *Soul*, his better part, he may reaſonably conclude he may as well and upon as good grounds withdraw his obedience from the *Laws temporal*, which only concern his *Body*, his meaner part, or his *eſtate and Fortunes*; and this principle once entertain'd, what the Conſequences of it may be, a very ordinary Capacity will ſoon diſcover. So we ſee it has been queſtioned by *Anabaptiſts*, *Socinians*, and others, whether it be lawful for a Chriſtian to exerciſe the Authority of a *Magiſtrate*, or to aſſume to himſelf, though enabled by never ſo many humane Laws, the *power of Life and Death*; now what trouble ſuch Sectaries and Hereticks have given to the Churches of Chriſtendom we all know: but may they not as juſtly queſtion whether it be lawful for a Chriſtian to ſubmit

to

to any ſuch Authority as he concludes unlawful and an uſurpation; and if they may not ſubmit to Laws, and if they may not be compell'd by *puniſhments*, extending to Life and Limb, to that ſubmiſſion, the *Legiſlative power* muſt be of ſmall value, it being a mere Scare-crow at which none but Fools can tremble.

I am ready as any Man to Believe, that were all men as *ſincerely Religious* as they ought to be, Laws without penalties or *bare directions* from their *Superiors*, would be enough to govern them by: but the World is acquainted with no ſuch perfection, and therefore that burthen which men by Sins have brought upon themſelves, they muſt ſubmit to; and as *ſelf-preſervation* will engage a man who has ſeveral enemies to ſecure himſelf from their attempts by all means imaginable, the ſame reaſon obliges *Princes* and *other Publick perſons*, who are the conſtant objects of *Envious and Ambitious Spirits*, to fortify themſelves by the *beſt Laws* and thoſe by the *beſt Alliances* they can find out. Now tho' Heathen Princes, out of a diſtruſt of that Religion, with whoſe Principles they were utterly unacquainted, were afraid to expect ſecurity from their own *Chriſtian Subjects*, and therefore rather choſe *foreign Confederacies and Leagues* whereby they might be able to depreſs thoſe whom they always *ſuſpected* (tho' unjuſtly) ready for a Rebellion; Yet Chriſtian Princes have inſiſted on contrary Methods, and have endea-

voured, by Unity and mutual Confidence in their Subjects, to ſecure themſelves againſt Foreigners, for which end they have advanced *uniformity in ſacred Worſhip* as well knowing, that Nothing can create a more complete Love and Union among men than a *cloſe agreement* in the weightieſt actions of this life: and this *agreement* at home once well ſetled, a Confederacy abroad againſt their own Subjects, if they be *Chriſtians indeed*, is altogether needleſs. But this *Uniformity* muſt be eſtabliſh'd and impos'd by Law: for we find few Subjects ſo ſubmiſſive to their Rulers, as for their bare deſire to agree to any ſuch thing; and by this means it comes to paſs that *Church Uniformity* cannot be interrupted, but *Civil Conſtitutions* muſt be broken at the ſame time; that a *Schiſm* cannot commence in the Church, but it will produce a *faction* in the State; every one concluding it their Intereſt to cry up thoſe of their own opinion, and *they*, if in power, making a retribution of encouragement and protection. While the *Conſtituent* Members of the *Church and State* are but *Men* Subject to miſtakes and Errors, it can be no hard matter, for malicious Wits to find ſeveral imperfections in both. The moſt pious and wiſe among Church-Governours and State-Politicians may take wrong meaſures of things, and ordain ſometimes ſuch things, as, though *Lawful*, may upon *tryal* be found *inconvenient*, or though their *Ordinances* may be proper for the preſent *Juncture of Affairs*, yet they may be impracti-

cable

cable afterwards: So the *Canons of the Apoſtles* concerning *abſtinence from things ſtrangled and from blood*, though abſolutely neceſſary to prevent giving Scandal to the Believing *Jews* at that time, and though Dictated by the *Holy Ghoſt*, yet when the reaſon of that *Canon* ceas'd, was ſoon antiquated and laid aſide by the Churches in General: So we in this Kingdom have had ſeveral *Statutes* made only upon *probation* for a term of years, which expired, as they were found profitable or otherwiſe, they were renewed or repeal'd: now this argues an acknowledgment of *imperfection* on both ſides, but is no reaſon for the *diſobedience of private perſons* on either. It is the Apoſtles command, *Heb.*13.17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your Souls, as they that muſt give Account, that they may do it with Joy and not with grief*; and it is a command back'd with the ſame authority, 1 *Pet.*2. 13,14,15. *Submit your ſelves to every Ordinance of Man for the Lord's ſake, Whether it be to the King as Supreme, or to Governours as thoſe that are ſent by him, for the puniſhment of evil doers, but for the praiſe of them that do well, for ſo is the will of God, that with well doing we may put to ſilence the Ignorance of fooliſh Men.* Now theſe commands being of the *ſame Authority* and force, being both *abſolute and illimited*, and reſpecting both our *Temporal and Spiritual Governors*, *he* that can diſpenſe with his reſpect for one, may as warrantably abſolve himſelf from the obedience due

to the other: nor can it be imprudence in any Prince to believe with *Conſtantius* the Father of *Conſtantine* the Great, that thoſe who are *undutiful to their God*, can never be *faithful Subjects to their Sovereign.*

The Author of the Life of *Julian the Apoſtate*, has had the *Impudence* to tell the World, That the *Chriſtians* ſummitted to the *Heathen Emperours* of old, merely becauſe they were *unable* by reaſon of their ſmall numbers *to reſiſt*, which contradicts the opinion of *Tertullian*, who even in perſecuting times aſſures us, that the Chriſtians were ſo numerous that a bare *quitting the Roman territories had been revenge enough againſt their perſecutors (In Apologet.)* 'tis ſtrange *he* did not give them the ſame reaſon of *Chriſt*'s yielding himſelf to that infamous Death of the *Croſs*; but it happens unfortunately, that our *bleſſed Saviour*, the Captain of our Salvation, tells *Peter*, that *he could pray to his Father, and he ſhould preſently give him more than twelve Legions of Angels*, Matt. 26. 53. Aſſiſtants enough to baffle the utmoſt force of the *Jews*, and it ſeems as *Croſs* to his *Aſſertion*, that St. *Peter* himſelf tells us, that, *if we do well, if for Conſcience-ſake toward God we ſuffer though wrongfully, and ſuffer patiently, not becauſe we cannot help it, this is acceptable with God, For even hereunto were we called, becauſe Chriſt alſo, who did no ſin, neither was guile found in his mouth; who when he was reviled, reviled not again, when he ſuffered, threatned not; he ſuffered for us, leaving us an Example that we ſhould follow*

low his ſteps. 1 Pet. ii. 19, 23. And St. *Paul* commands *Every Soul to be ſubject to the higher Powers, not becauſe they were too weak to rebell, but becauſe thoſe that reſiſted, reſiſted the Ordinance of God, which no ſtrength* or multitude could juſtifie, *and they that reſiſted ſhould receive to themſelves damnation*, Rom. xiii. 1. Now he who could think a *Rebellion* againſt a *Lawful* but *perſecuting Prince* conſiſtent enough with *Chriſtian Patience and Meekneſs*, if there were but *Force enough* to carry it on, would never ſcruple if his *tender conſcience* were diſturbed by Canonical Impoſitions, to revenge himſelf on that Government as ſoon as poſſible, which ſhould dare to *Countenance the Impoſers*, of which Truth this day has given us a dreadful inſtance.

But ſince the Power of the *Civil Magiſtrate*, is the defence of *Church Government*, and that the ſame *Civil Magiſtrate* is obliged, by *long ſetled Laws and Statutes*, to the protection of it, the beſt means as yet found out to help this *Grievance* has been to get thoſe Laws *Repealed* by which *Sectaries and Schiſmaticks* ſuffer. Now when we conſider that even the moſt *Arbitrary Monarchs* have their *Counſellors*, of whoſe Advice they make uſe in all difficulties, and by whoſe Advice the *ſtanding Laws* are fram'd, and that the ſame Power which *Enacts* Laws is required for their *Repeal*; the deſign of *diſcontented perſons* is, to procure the advancement of men like-minded with themſelves to the *Cabinet Counſels of Princes*,

that

that ſo, by their Aſſiſtance, they may procure the diſanulling or at leaſt the ſuſpenſion of *Pinching Statutes*. Or if, as in this Nation, the *Prince* calls together the *Repreſentatives* of his People, choſen by their own *Suffrages*, to conſult *de arduis regni negotiis*, about the moſt weighty Affairs of the Kingdom, by whoſe Authority, enlivened by the acceſſion of the *Royal Conſent*, Acts are compoſed and made publick, whereby ſuch or ſuch a party of men are reſtrain'd from that Liberty they imagine themſelves born to, it is the employment of the ſame *Malecontents*, by *fair and plauſible pretences*, and ſometimes *unjuſtifiable ſubtilties*, to make the Votes of the populace concur with their own deſires in the Election of ſuch perſons for the *great Council of the Nation*, who have nothing leſs than the *Good of the Nation* in their thoughts, who only ſerve the *Intereſt of that Party* who choſe them, by reſtleſs endeavours to *enervate eſtabliſht Laws*, or wholly to lay them aſide: of this the Late Times give us too plain Examples.

The *Puritans* as they were then ſtiled, that *buſie and indefatigable Party*, while they were but *few* in number, and ſo not likely to prevail in a publick Choice, endeavour'd by their *Admonitions and Advices* to the Members of *Parliament* as already choſen, to allure or to affright them into an Agreement with that *Holy Diſcipline* they then labour'd Night and Day to ſet up: but when they found thoſe *worthy Patriots* more *Prudent*, and *Reſolute* than to take any

notice

notice of *their Flatteries* or of *their Threats*, that their *Paper pellets* could make no *impreſſion* on them, they ſtrait purſued another Method; they tryed all ways poſſible to curry favour with *Men* capable of ſerving in that *Great Senate*, they courted the good opinion of the *Multitude* by exclaiming againſt the Vices of the Age, eſpecially againſt thoſe *of the Court*, and of the *beſt affected to the Eſtabliſh'd Government*, by declaiming loudly againſt the *Exceſſes* committed under the Protection of *Epiſcopal Government*, by profeſſing the greateſt averſation poſſible to the *Uſurpations*, the *Superſtitious and Idolatrous Doctrins and Practices of the Church of* Rome, the *Commonalty* apprehending nothing more Terrible than that *Bloody Inquiſition* neceſſarily (as they ſuppoſed) admitted with the *Romiſh Religion*, they ript up all the *Immoralities of the Conformable Clergy*, and added their own *Fables* to the Tale, ſhewing themſelves in the mean time very *preciſe* and *demure* in publick. By theſe and other Artifices their Strength encreaſed, ſeveral *openly owning* them, and great numbers encouraging and favouring them *privately*: Nay many very ſober and conformable perſons were ſo far deceived by a *gay outſide*, as to conclude it impoſſible for men of ſo much *ſeeming Innocence and Holineſs* to carry on any *Ill Deſigns*, on which account not giving them ſo vigorous an *oppoſition* at firſt as was needful, they eaſily gain'd and made ſo *conſiderable a Party in the Great Council of the Land*, as firſt was able to give Check to their

their Prince, afterwards to embroyl him in ſeveral *Wars*, and at laſt to deny him all *Supplies* for the carrying thoſe Wars on, unleſs at the Price of *breaking his Coronation Oath, quitting the Protection of the True Church of God, reverſing thoſe Laws which under God ſecured the Crown on his own Head, Dethroning himſelf, and putting the Reins of Government into the hands of a few Arbitrary and Domineering Demagogues.* And this is the ſhort and true Scheme of thoſe *Helliſh Politicks* by which Three Kingdoms were almoſt brought to Deſolation.

And who can wonder at that diſmal event of things? from thoſe who enter into *courſes of Separation* out of *Spleen* or *Revenge*, every one knows what is to be expected; and as for thoſe who follow them from motives which they imagine to proceed from *Conſcience*, their Zeal is commonly ſo *hot* and *furious*, that being Confident of the *Divine Obligation* and nature of thoſe *Rules* they walk by, and of the *deſperate and damnable Errors* which thoſe who agree not with them in all things run themſelves into, they conclude the utter *Extirpation* of all ſuch to be *the doing the work of the Lord heartily*: they think no means too violent to propagate their Opinions, nor that any kind of *Cruelty* which compells men whether they will or not to go to Heaven. If ſuch imagin the *Eſtabliſhed Church* to be that *Babylon* ſo much condemn'd in Scripture, 'twill not be enough for *them the People of God*, to come out of her, but the Daughter

of

of *Babylon* being deſtined to deſtruction, *Happy ſhall he be that takes and daſhes her little ones againſt the ſtones*; according to the Pſalmiſts expreſſion, *Pſ.* 137. 8, 9. Nay what can it be accounted but the moſt *compleat Charity* for me, when I am ſure I am in the way to *Happineſs* my ſelf, to do the utmoſt to bring all others into the ſame *Bliſsful Condition?*

About 600 *Years* after the building of *Rome*, ſome tell us that the *Inſtitutes of* Numa Pompilius, the ſecond King of *Rome* were found, which being inſpected by the *Quindecemviri* appointed for ſuch purpoſes, and found to contain a far different *Scheme of Religion* from what was then uſed among the *Romans*, the Senate ordered them to be burnt (*Lactan.* l. 1. c. 22.) ſo fearful were that People of Creating *general diſorders* by permitting *Innovations in the Sacred Rites*. But that *Religion* they ſo carefully defended being *falſe and Idolatrous*, How much more reaſon have *Chriſtian Princes and Governors* to ſecure theirs, which is founded upon the *Infallible word of God*, from the encroaching *Impertinencies* of *froward Schiſmaticks*; that *Law* which forbids *Conventicles of Separatiſts*, is grounded upon that reaſon that in thoſe Meetings *Seditions* and *Treaſons* had frequently been, and at any time might be contriv'd; the reaſon is good and true, and in *Venner*'s Caſe was prov'd, and where Men can have the confidence to break the *Statute* by meeting in *unlawful Aſſemblies*, 'tis mere *Cavilling* to queſtion whether they could not with as

good a *Conſcience* make Good the *reaſon* of it. Some from *Scotland* in the Days of Queen *Elizabeth*, endeavour'd to commend the new-fangled Reformation, as *no Enemy to Government*; and yet even in that very *diſcourſe* Pen'd for the purpoſe, They charge the *Judges and Lawyers*, a *Company of Godleſs Men*, as they call them, with having made it a *Common and long practice*, to make of the *Statutes ordain'd for the maintenance of Religion and Common quietneſs, a Pit wherein to catch the peaceable of the Lord*, (*See* Bancroft's *Engliſh Scottizing*, p. 54.) and this when *they* acted *juſtly* according to *Law* and the *true meaning* of it, by which words they plainly expreſs their hatred to the *common Laws*, which yet they own at the ſame time to be *the bonds of peace and quietneſs*. But *Authority* ſleeps not all this while, the *Sword is often and juſtly* drawn to quell theſe *dividing and ſeditious Spirits*. *Kings* cannot ſee *Religion* ruin'd and their *Laws trampled upon* without a deep *reſentment*; which the moſt *factious perſons* are very ſenſible of, but that Conſideration is ſo far from quieting their *turbulent Humours*, that it rather drives them on to more *deſperate and impious actions*. If they may not *ſeparate* from the Church without *diſturbance*, nor break the *Laws* of the Nation without *puniſhment*, the next Blow ſhall be at the Lawgivers Head, the very *foundations of the Government ſhall be overturn'd*, and that by the

3d. Thing St. *Paul* clears himſelf in the Text from,

from, *viz.* by *treachery and Rebellion*, by *flying in the face of* Ceſar *himſelf*, the *beſt ſecurity a Dilinquent in the former reſpects pretends to.* It was doubtleſs a very *happy time*, in the opinion of ſuch, among the *Iſraelites*, *when there was no King in Iſrael, but every man did that which was right in his own eyes*, Judg. 21. 25. and yet ſome, and upon very *good grounds*, have imagined that that very circumſtance, *the want of a King or Supreme Governour*, was the cauſe of ſuch *deeds, as never had been ſeen, from the day that the Children of Iſrael came up out of Egypt, to that time*, Judg. 19. 30. and *had almoſt procured the utter exciſion of one of their Tribes*, ch. 21. 3. But this is not always a *ſecurity* ſufficient for a *Malefactor*. *Cain*, when he had *murdered* his Brother, fear'd no *Superiors* animadverting upon him; and yet that *guilt* which lay upon his mind told him, that *every one that found him ſhould ſlay him*, and when the *Jews* by ſlighting their own Religion and by breaking God's Laws, had provok'd him to bring the *Chaldean army* to ſcourge them, they hoping that the *Egyptian* power would ſecure them, the *Chaldeans* having already rais'd their *ſiege* that was laid againſt *Jeruſalem*, the Prophet *Jeremiah* aſſures them, *That though they had ſmitten the whole army of the Chaldeans, ſo that there ſhould remain none but wounded men among them, even thoſe wounded men ſhould riſe up every one in his Tent and burn Jeruſalem with fire*, Jer. 37. 10. from both which inſtances it appears that even where

there are no *higher powers* to call Men to an Account for Crimes, their very *equals*, or it may be their Inferiors will be their *puniſhers*.

But though this be indeed true, yet the way of oppoſing the *higher powers* in a covert or open manner, by *Treachery or Rebellion*, is the beſt help *guilty perſons* can find out. By ſo doing they ſtand upon their *guard, and challenge Juſtice if it dare to attacque them.* But that is not enough, ſuch men as have *outlaw'd* themſelves by their *diſobedience*, are too diſtruſtful to keep themſelves only in a *defenſive poſture*; a *ſingle perſon* ſeldom is a *Rebel*; if there be *Confederates*, there muſt be ſome rule of maintaining that *Confederacy*; and thoſe who have tranſgreſſed *juſt and juſtly impoſed Laws*, may as readily, upon a fair opportunity offer'd, break thoſe *unjuſt articles*, by which *Conſpiracies* are holden together. So *Sheba* the Son of *Bichri*, the *Ring-Leader* of the Rebellion againſt *David*, had his *Head* thrown over the Walls of *Abel* by his *own party*, when that Sacrifice might divert a ſtorm from *their Heads*. Therefore ſuch perſons are generally the *Aggreſſors* in a Civil War, hoping by *activity* and *a full employment*, to engage all their Party ſo far in the diſpleaſure of *their Superiors*, that mere diſpair of Pardon ſhall make them *faithful and reſolute in their perfidious undertakings.* To this purpoſe it was *ſubtilly* enough adviſ'd by *Achitophel* in the *Rebellion of Abſalom*, That *Abſalom* ſhould *go in to his Fathers Concubines*, one of the

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foulest actions he could possibly be guilty of; the reason of which he gives, *all Israel shall hear that thou art abhor'd of thy Father, then shall the hands of all that are with thee be strong*, 2 Sam. 16. 21. for when the People had once seen *Absalom*'s resolution by *that unpardonable Villany*, and made themselves his *Accomplices* by being *Spectators and Approvers* of it, it was not questioned but that they would rather dye *valiantly fighting* in the defence of their *Leader*, than submit to the *barbarous usage* of a *common Executioner*. Now a concurrence in wickedness being the only *bond* in such *associations*, it proves sufficiently the *wickedness* of that end aim'd at by them.

But if the *hopes of impunity* be so great an incentive to an open *Rebellion* in Common temporary cases, what shall we imagine of such persons, who when they rebel think they do God good service, who think they have an extraordinary call from Heaven *to bind their Kings in chains and their Nobles in links of Iron*, that so the Kingdom of *Jesus Christ* may be advanced in this World? Other *Malefactors* own the *Execution of Laws*, *but the Execution of Justice*; and did they not reach their lives, would possibly endeavour to appease their incensed Governors, by a quick *submission and promises of amendment*: but *these* act upon *other principles*, they tell us of the *Phanatick suggestions of a melancholic Daemon within them*, which they Nick-name *Conscience*, which assures them they are then in the most excellent way, when

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they tread in *Contrary* paths to all the *Powers of this world*, whether *Christian* or *Heathen*; that all those *Laws* whereby their designs are croſt are *wicked and Antichriſtian*, whoſoever was the Author of them; that Chriſtian Princes are bound to favour and encourage them, in ſetting *Jeſus the everlaſting King upon the holy hill of Sion*, though they be never ſo much diſſatisfied in the *Methods* purſued to that purpoſe; that by *perſecuting and rebelling* againſt *Princes, who impede them* in their attempts, and forcing them to lay their *Crowns at the footſtool of Chriſts throne*, they acquire the *Crown of Martyrdom* to themſelves, if they *fail*, and of Saints *Triumphant* if they *accompliſh* their Intentions. While this *Frenzy* and theſe *gay hopes* predominate in the heads and minds of men, all their undertakings muſt conſequently be *violent in extremity*: 'tis hard to make them liſten to the *words of truth and ſoberneſs*, the *zeal* of God's houſe eats up their very *Intellectuals*, and makes them like *inſenſible Machines*, move either by *preſcription* or not at all.

Of this Humour the *Scribes and Phariſees* in our *Saviour's* time ſeem to have been; their *Religion altogether vain and ſuperſtitious*, yet *they* ſo perſwaded of its *perfection*, and ſo bewitch'd into an *inordinate Love* of it, that their Saviour the everlaſting *Jeſus*, who came to rectify their miſapprehenſions, *to turn the Hearts of the diſobedient to the wiſdom of the Juſt*; was look'd upon but as an *inconſiderable Fellow, a mere*

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cheat and Impostor? they built so much upon *misinterpreted Prophecies* and the *Infallibility* of their own Judgments, that though their *Forces were weak*, *their Interest contemptible and their Case desperate*, they ventured to provoke the *Roman power*, till they had indeed made good their own *Imprecation*, and brought the *Innocent blood* of the Son of God *upon themselves and upon their Children*. 'Tis this *Conceit* of themselves, which makes the *Turks* to this day expose their Lives so *prodigally* to the Christian Swords, not doubting either of Conquest, or if they dye, but that they shall be, with open Arms, receiv'd by their great Prophet *Mahomet* into the joys of his *sensual Paradise*: 'Tis this opinion which gives the *Jesuited Proselytes of the Church of Rome* courage enough to traverse unknown Countries by Sea and Land, as the *Pharisees* of old, to make one *Proselyte*, though they have little reason to hope for Life among those *barbarous strangers*; and the same makes them so ready to contrive and to engage in *Treasons*, *Insurrections and Assassinations*, hoping that by such adventures they should either enlarge the *bounds of their Idolatrous Religion*, or exalt themselves beyond the danger of a *terrible Purgatory*: and those who remember the ordinary applications, of *Curse ye Meroz*, &c. in former times, or have taken notice of *Mr.* Baxter's *Calender of Saints in the first Editions of his Saints everlasting Rest*, may have reason to believe, that some in *our own Nation* have been intoxicated with the same *damnable*

nable opinions, by which they have been hurry'd on to *folly and wickedneſs* beyond expreſſion or conception.

I never yet heard an Inſtance of the *good ſettlement of Religion by the Sword*, nor can I believe an attempt to that purpoſe conſiſtent with the *Spirit of Chriſtianity*; Nor do the *Ring-leaders of Hereſy or Schiſm* believe any ſuch thing themſelves. *Ambition and Pride* are the Beginners of *them*, though ſometimes very *Sober and mortified Men* may be deluded ſo far as to carry them on; Had *Valentinus or Marcion been made Biſhops* 'tis poſſible they had never been *Heretick's*, but when their expectations of that kind fail'd, as *Julius Ceſar* thought it more honourable to be the *firſt Man in a little Village*, than to be the *ſecond in Rome*, ſo they thought it better to be the *Heads* of a miſerable Party of ſeduced Wretches, than to manage an *inferiour office* in the Church of God: Hence they bad defiance to the truths of the Goſpel, making good thereby the aſſertion of St. *James* 4. 1. *that Wars and fightings, Hereſies and diſſentions, ariſe from mens luſts that war in their Members*. Now the *Leaders*, though they regard not the *Dictates of Conſcience*, or act not according to their *knowledge*, they ſtrive by *falſe notions of Conſcience* inſtill'd into the minds of others, to make them believe *they act ſo*, even when they run into the greateſt Errors in Religion, and the greateſt dangers in their worldly concerns: but how eaſie is the work from this *falſe ground* laid, *to make even wiſe Men mad?* What, is

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not *life and liberty* dear to us, will we not run the extremeſt hazards for their preſervation, are not our *temporary priveleges* of the higheſt value, and will we not keep them at the expence of our *eſtates?* is not our *Country* the object of our moſt paſſionate Love, and will not we expoſe our Lives themſelves for its defence? but what are our Priveleges, our Lives, our Liberties, or our Countrey to our *Religion*; our *Priveleges may be loſt* and we yet thrive and proſper; our *Liberties may be retrench'd* and we yet have diverſion in a Priſon; our *Countrey may be Conquer'd* and yet our Concerns ſecured; our *Lives loſt*, and yet eternal Happineſs gain'd; but when *our Religion goes, Proſperity here, and the hopes of Happineſs hereafter are for ever loſt.* 'Tis true, *Religion* is indeed of greater worth than any thing we can enjoy here below, but muſt we therefore *do evil that good may come of it?* muſt we forfeit *one part* of our *Religion* for the maintaining the *other*, advance the *ſervice of God by rebelling* againſt his *Subſtitutes?* God forbid! 'tis a part of our Religion that we ſhould *Believe in God and ſerve him through Jeſus Chriſt our Lord*; and rather than quit this belief we ſhould ſuffer the Gibbet, Ax, Wheel or Rack, or whatſoever inventive Malice can make uſe of to our Terror; but it is withal a part of our Religion, *to be ſubject to the higher Powers, not only for wrath, but for Conſcience-ſake*, and rather to bear the Effects of all thoſe *ſuſpitious Jealous heads* can entertain of their deſigns againſt our *Pro-*

feſſion, than to lift up *rebellious Swords* againſt the *Gods of the Earth our Lawful Superiors.*

It is generally ſuppoſed that *Princes and Governors* have a *ſevere eye* upon all *Innovators*, and that they cannot contentedly endure thoſe who are of a *different Religion* from themſelves, but that one time or other they will revenge that affront put upon them by *diſſenters*. This ſuppoſition is laid hold on by Ill men, Enemies to the Church and State; for firſt they ſtudy to draw others off, under a pretence of ſome great deficiency, from the *publick National Profeſſion*; then they encourage to a *perſeverance in their ſeparation*; then perſwade them they have by ſo doing *exaſperated the Civil Magiſtrate* beyond hopes of *reconciliation*; and laſt, to add Sin to Sin, teach them to riſe againſt their Lords, and to extort that *liberty of Conſcience* they cry out for, from their *Superiors* by *force of Arms*; and whereas well meaning perſons may poſſibly ſcruple to lift up their Hands againſt the Lords Anointed, Knox, *and* Buchanan *and others of that Leven, have given out a relaxing Doctrine, That Princes for juſt cauſes may be depoſed. That the People have the ſame power over the King, the higheſt Governour, that the King hath over any one Man. That the Commons of any Kingdom may lawfully require of their King to have true Preachers, of which the ſame Commons muſt be the ultimate Judges: and if he be negligent, then they, the Commons, themſelves may juſtly provide them, maintain them, defend them*

them againſt all that perſecute them, and may detain the profits of Church-Livings from thoſe Preachers whom they approve not of, all Laws, Ordinances, Statutes, to the contrary notwithſtanding. And now where theſe or the *like Doctrines* obtain credit, where ſo much *power* is put into the hands of the *People*, what *Church* can be at *Unity* long within it ſelf, what *Laws* of any effect or *Validity*, what *Governors* can be *ſecure* from the violence of the giddy-headed, changeable and eaſily deluded Populace?

Had the *Apoſtles and other the firſt Preachers of the Goſpel* advanced ſuch *odious Doctrines* as theſe, they would ſoon have brought the World about their Ears, and *Pliny* would have found ſomething elſe to have informed the Emperor *Trajan* about than their *Honeſt mutual Engagements, their early Prayers and inordinate Superſtition*, nor would *Providence* have been concerned in defence of an *armed Goſpel*; ſuch diſcoveries were reſerved to the *news lights of our times*, who elſe would have had nothing to have recommended themſelves to the World by. One main reaſon of St. *Paul*'s ſpeaking ſo much againſt *diviſions and breaches* in the Church of *Chriſt* was, that by *unity and peace* among themſelves Chriſtians might become the *leſs obnoxious to the State*: For, ſince it pleaſed God ſometimes, even under *Heathen Kings and Emperors*, to give the *Churches peace on every ſide*, and the uninterrupted *protection of the Laws*, he would not have them by *Schiſms* among themſelves

drive one another to a neceſſity of treſpaſſing upon thoſe *Laws they were Protected by*, nor to *exaſperate* the *higher Powers* ſo far as to reduce themſelves to the ſad choice of *Perſecution or Rebellion.* He had given them a better example by his own Carriage toward the *Jews*, when he could truly plead for himſelf againſt them, *that neither againſt the Law of the Jews, nor againſt the Temple, nor againſt* Ceſar, *had he offended any thing at all*; and happy had we in this Nation been, had thoſe *great pretenders to Holineſs and Reformation*, who caus'd all our woes and miſeries ſome years ſince, follow'd this great Apoſtle's *pattern*, but the *Act of Parliament* for the obſervation of this Day, informs us of the impoſſibility of ſuch a thing; It tells us *They were a party of wretched Men deſperately wicked and hardned in their impiety, who having firſt plotted and contrived the ruine of this Excellent Monarchy, and with it of the true Reformed Religion, which had been long protected by it, and flouriſhed under it; found it neceſſary in order to the Carrying on their traiterous and pernicious Deſigns, to throw down all the bulwarks and fences of Law, and to ſubvert the very Being and Conſtitution of Parliament, that ſo they might at laſt make their way open for any farther Attempts upon the ſacred Perſon of his Majeſty himſelf*; they then began at the *deſtruction of the Church*, proceeded to *ſubverſion of the Laws*, ended in an *Horrid Rebellion* and *the Barbarous murder of their Sovereign.* Many perhaps in thoſe *black days* had

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no proſpect of thoſe damnable Conſequences; learn from thence then the *folly* of thoſe who dare engage themſelves in *ſeparating and Schiſmatical Courſes*, how God in them puniſhes *one ſin by another* commonly, till their *damnation* is irremediable; but who could have ſuſpected ſuch *Cruel Wolves under their Sheeps cloathing*, who could have believed ſuch *plauſible pretences* had veil'd ſuch *deviliſh Treachery and Hypocriſie?* or indeed who could but ſuſpect them if their firſt motions were but *rationally ballanced?* This Nation, nor any of its Neighbours were ever bleſt with *a Prince of more Prudence, Goodneſs, or Exemplary Piety, than* Charles *the firſt* of glorious Memory; No *Church* ſince the time of our *Saviour* and his Apoſtles themſelves, was ever reformed to a higher or more *Apoſtolical Purity in Doctrine or Diſcipline:* No *greater or more faithful Lights* ſhone in the whole Chriſtian world at that time, than the *Fathers of our Church the Prieſts attending at God's ſacred Altar:* Our *National felicity*, our *plenty, riches, proſperity* were the *Envy and Wonder* of all the Nations round about us. Now when men begin to cry out for *Reformation* in ſuch a juncture of Affairs as this, it looks like earneſt ſeeking for a reaſon of Quarrelling; it argues a *Capricious and diſcontented Humour* to complain without cauſe, and *a foul Stomach* to nauſeate the deſcending *Manna* the food of bleſſed Angels. When the *Malicious Heads* of the Age had *Caball'd* together, to render the *Government as obnoxious* as poſſible,

ble, when they had made all the *bitter reflexions* imaginable upon the *Prelates* of the *Church*, the *Counſellors of the State* and *the King himſelf their Head*, when they had ſearch'd the very *Cabinet of their Prince* and expos'd his moſt *reſerv'd Secrets* to the View of the World, even then all their *Charges* were prov'd by the cleareſt reaſons to be, nothing but *Slanders, Calumnies, Lyes, and the moſt groſs abſurdities that united Hell could ever invent*; How often then were the *traiterous Swords* of his *ſworn Subjects* lifted up againſt the *ſacred life* of their *gracious Sovereign*, and yet at that very time, In what *charming terms* did that *Gentle Prince* woe his *ſtubborn and obdurate Rebels* but ſeriouſly to weigh and examine the *truth* of things before it was too late! in how *pathetic terms* did he ſet before them the *dangers* they expos'd themſelves to both *in this and the future World* by ſetting themſelves againſt the *ordinance of God!* How did his *tender Soul* relent for thoſe unhappy Wretches whoſe *zealous Ignorance* hurried them to death in ſo *curſed a Cauſe!* but alas, the hardeſt Rocks, the very Walls that held him *a Priſoner to his Rebels*, were not more *inſenſible* than thoſe *remorſeleſs Villains*, who by *Treaſons* had got the *greater power*, and were reſolv'd to *abuſe it* to his deſtruction, for whoſe *ſacred life* millions of ſuch *Helliſh Souls* had been but *too mean a Sacrifice*: Our *Saviour* once told *Pilate*, that, *If his Kingdom had been of this world, then his ſervants would have fought that he ſhould not have been delivered to*

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the Jews, John 18.36. The Caſe was alter'd now, our *Saint-like Rebels* thought the Kingdom of *Charles* the Firſt, not to be of this World, elſe would they never have been ſo *unnatural* to have *fought againſt*, to have *condemn'd*, to have *murdered him*. *Jews* indeed they were in wickedneſs, and labour'd hard to copy out *Jewiſh treachery and cruelty to their* Meſſiah *the ever bleſſed* Jeſus, in their *falſe and bloody Dealing with his Vicegerent the Anointed of the Lord*. It was an *ill ſight* in the judgment of *Solomon*, to ſee *Servants* on Horſe-back and *Princes like Servants* walking upon the Earth, *Eccl.* 10.7: but how much more *diſmal* was the *ſight* to ſee, a *great Monarch* led by a company of *bruitiſh Guards*, as his Saviour had been before, *as a Sheep to the ſlaughter*; to ſee *awful Majeſty* appear by *compulſion* before thoſe *perſons his pretended Judges, whoſe Fathers he would have diſdain'd to have ſet with the Dogs of his flock*; *Who were children of fools, yea, children of baſe men who were viler than the earth*, as *Job* 30.1.8. expreſſes it; there to hear himſelf *vilified* and belyed by the *impudence of a Mercenary Wretch*; to hear the *ſentence of Death* pronounced upon him by thoſe who ow'd their own *lives* to the *protection of his Laws*, even then when they broke them deſperately *to his ruine*! But what *Adamantine Heart* but would bleed, to ſee that *Sacred Head* ſtruck off by an execrable Villain, and ſhew'd to the Aſtoniſhed Multitude under the *ſcandalous Name* of *the Head of a Traitor*! Such as this ſurely was a *throughly reforming Practice*, well becoming thoſe *Blood-thirſty Saints*, whoſe *Deviliſh atchievements* we this day ſadly Commemorate. Thus *Jeſuitiſm and Separation* go hand in hand, both hold *Princes reſponſible to their Subjects as Superiors*; both hold them *liable as well as others to Excommunication*; both hold the *Subjects abſolv'd from their ſworn Allegeance to that Prince, whom they judge an Enemy to God*; both hold it *lawful to oppoſe him by force of Arms*; and both *conclude in Murder*: and I make no queſtion but the *ſame Heaven* which receiv'd St. *Garnet*, St. *Fawx*, St. *Clement*, St. *Ravilliac*, *and their Followers*, may equally contain St.

Cromwell,

Cromwell, Bradshaw, Corbet, Peters, and the rest of that *Hellish fraternity,* who *all dyed* impenitent *in the* same *damnable faith,* if their *own Friends* bely them not.

But the *Sun is risen again,* God has visited us in Mercy beyond our deserts, and we see the *Gracious Son of* Charles *the Martyr* seated on the *throne of his Father*: *May his Reign be prosperous and his Days many*; ready has this *incorrigible Nation* been to run headlong again into its *former woes*; *Antimonarchical Doctrines* walk abroad again in *open day*; *Suspicions and Jealousies* are reentertain'd; the *busie Separatists* active to *buoy* up their *Party,* and to make an *Interest* once more great enough to *reverse those Laws* which justly take notice of them *as Hypocritical and Seditious,* rather than *true Protestants*: The *old Steps* had been so far *traced again,* that had not Almighty God inspired his *Vicegerent* among us with *wisdom from above* to crush those *Basilisks* in their early motions, the Kingdom, in all probability, had e're this been made *an Acel-dama a field of Blood.* But thanks be to God at last the *Snare is broken* and *we* in some measure *delivered*; God of his mercy *direct our Sovereign* still, and confound the subtle and incessant Devices of his Enemies; God grant that we may know *in this our day the things that belong to our Peace,* that we may sincerely *pray for and obey our Prince,* that we may contend earnestly for *that Faith* which was once *delivered to the Saints*; that laying aside all *Malice and Hypocrisie,* we may serve the *Lord our Defender and the Restorer of our breaches,* with *fear,* and *rejoice before him with reverence,* that his *blessing* may ever rest upon us *and upon our King, for Jesus Christ's sake*; *To whom with the Father and the Holy Spirit,* &c.

FINIS.

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